





European fruits, and the colony has since received considerable accessions of free settlers as well as convicts, both from England and from New South Wales. In 1818, the whole population was 3,337, of whom about one half were convicts. Since that time it has greatly increased, and has doubtless improved as much in character as in numbers. In the last number of the London Missionary Chronicle we find the following letter addressed to the Foreign Secretary of the London Missionary Society by the Rev. Archibald Macarthur, dated (Hobartstown, Van Dieman's Land, August 12, 1829).

*My dear Sir*—It affords me much pleasure to transmit to you, as Secretary of the London Missionary Society, a bill for £50, in aid of your funds, as a donation from the Van Dieman's Land Presbyterian Missionary Society.

About three weeks ago, we experienced, in some degree, the presence of that Spirit whose operations have been remarkably manifested in America and in Manchester, in exciting to Christian liberality in behalf of missions.

I was in the chair on the occasion referred to, and before putting the third resolution for the adoption of the meeting, I alluded to the large sum subscribed at Mr. Roly's Chapel on the proposal of Mr. Hadfield, and added, "Might I not hope that some Mr. Hadfield would be found amongst us this evening?" Mr. Mannington immediately stood up, and said, "Put me down for £20." Mr. Hopkins, "Put me down for £20."—

Six individuals now started up at the same moment, each calling out, "Put me down." The sum in a few minutes amounted to £76, when Mr. Walker, who had already subscribed £10 for his infant son, rose, and said, "If the meeting will make the £100, I will pay £4 of it." Mr. Mannington again rose and said, "Put me down £2 for my servants." The Chairman said, "He doubted not we had a Margaret Morris present as well as a Mr. Hadfield; and if the ladies would whisper into Mr. Hadfield's ear, he would willingly speak for them." The list was taken, and the sum subscribed soon amounted to £106.—This was, of course, over and above the ordinary subscription.

#### BURMAN MISSION.

This station continues to receive the smiles of Divine Providence; and though pressing evils have occasionally visited it, we trust they have been, or will be, so over-ruled as in the issue to advance the glorious cause. St. Paul, in reviewing some of his own trials as a Missionary, made this declaration—"The things which happened unto me have fallen out rather unto the furtherance of the gospel." The disasters of the Burman Mission have excited for it a spirit of more ardent supplication; and God is always teaching us in his providence, that he will make those who love him to feel, that without him they can do nothing. The Baptist Magazine for this month contains extracts from Mr. Wade's journal, and letters from Mr. Boardman and Mr. W. W. W.

It is mentioned in Mr. Wade's journal, at Maulmain, that Mah Hah, a native, and mother of one of the chiefs, had been baptized—that three young men had called on Mr. W. with whom he had a long conversation on religion—that the wife of one of the disciples, who had been a great opposer, was inclined to seek relief from a distressed mind, in the knowledge of Christ—that a spirit of prayer was revived among the friends of the Redeemer—that two other natives had been examined as candidates, and were baptized July 5, 1829—that a letter had been received from Rangoon, stating that there were about thirty hopeful inquirers—two had been baptized—that a fearful mortality prevailed in Rangoon, 3000 having died in a short time—that an alarming rebellion had occurred in Tavoy, but no Englishman had lost his life—that on the 30th of August Mah-mee was examined by the church and baptized—that Mr. Judson and Mr. Wade had been closely engaged in translating the Testament into Burman—that native assistants were making known the gospel, and that the followers of Gaudama were decreasing in number and influence—that offerings of property were fewer—that Gaudama's priests had become alarmed, and had appointed preachers of their religion in every neighborhood, which they had never before done—that three young men in the church had been put upon the study of the Scriptures, who had gone through Matthew and a part of Acts—a Bible class was established, the students of which are the old and the young. The females of the church have a prayer meeting every Thursday, and the males every Saturday evening. All pray in turn,—none of them wishing to be excused.

[Ch. Hatchman.]

#### MRS. WADE'S LETTER.

Is dated at Maulmain, June 5, 1829, and states, that about the beginning of March, Mary Hisseltine, one of the native females, commenced a day-school, and had given satisfaction. In April, another was commenced, under the instruction of another female disciple. She had obtained ten scholars, but the Burman priests broke it up, saying, that all the children would become disciples. A day-school for boys was opened. Mrs. Wade was much devoted to the instruction sought by religious inquirers, and to the instruction of girls. Six of the adult females who have been baptized, have learned to read. Mrs. Wade has been much assisted in her labours by the advice of Mr. Judson. A female boarding-school may be comfortably supported (rooms and teacher excepted) with twenty dollars per year. Mrs. Wade says—"I have now the happiness of being surrounded by 23 Burman sisters," besides three others, of whom she had hope. She thinks the time well-employed, in which she teaches these poor women that there is one eternal God, and a Saviour who died for sinners.

#### MR. BOARDMAN'S LETTERS.

Mention, that in May last, he had been absent from Tavoy about 15 days, on a visit to Mergui, leaving his school in the care of native teachers, who had done well, living in love and harmony. Mergui is a delightful situation, and the climate salubrious. Population about 4000. The prospect of Missionary operations at Ava is much obscured since the death of Dr. Price. The Burman King and Court entertained strong jealousies against the Mission. Three of the persons who attend the school had been baptized. In July last, Mrs. Boardman had a flourishing female school of 21 scholars, taught by a Tavoy female. Having accomplished this object, it was hoped the prejudice against female schools would gradually subside. Four pupils, about two dollars, is the price for teaching one girl to read.

The Province of Tavoy has engaged in an open rebellion against British authority. Lord's-day morning, August 9, at 4 o'clock, the Mission family were in property from the firing of muskets.—After an hour of great anxiety, the alarm subsided. A party of 250 had attacked the powder magazine near the Mission premises, but were repelled by a guard of six seapoys. A party of 60 attacked the house of the principal native official, while a third fell upon the guard at the prison, and let loose one hundred prisoners, who proved desperate insurgents. The location of the Mission family being the probable battleground to be occupied, Mrs. Burney, the lady of the Deputy Commissioner for these Provinces, invited the Missionaries to her house, which kind invitation was gratefully accepted. In the hurry of removal, but little was saved. A large part of the books, furniture, and clothes, which could not be taken away in season, were lost, or destroyed. The Government House was, however, never believed to be in danger, and as all the town was to be evacuated, those who were in this house, retired to the wharf, sheltering themselves

in a large wooden building of six rooms. Here, besides Europeans, were huddled all the Seapoys, with hundreds of women and children. Through one of the rooms, where some must sleep, were continually passing hundreds of barrels of gunpowder. And should this have taken fire by accident or design, all might have perished in the explosion. Another peril was from the rebels, who, had they come in strength, would massacre all without pity. In these as in other extremities, the Missionaries lifted their hearts to Almighty God in prayer, and he preserved them through the sleepless night. Aug. 13, a party of 500 insurgents advanced from the town at day-break, and burnt several houses near the wharf; but a heavy shower of rain providentially fell, while the Seapoys repelled the assailants. On the same night, an English vessel took off Mr. Boardman's family and others, leaving him behind as an interpreter and mediator if necessary. On the 15th the English re-captured the town, and friendly Chinese assisted to remove the large mounted guns to the wharf. The prisoners 60 in number, whom the rebels had confined, escaped in safety. Nga-Dah, the ringleader of this insurrection, and eleven others have been caught.

In a postscript of Aug. 22, Mr. Boardman says he had just arrived at Maulmain, and found his family in health. And on the 29th, he proposed to leave his family there, and embark for Tavoy. Mr. Boardman recognizes the kind Providence of God in all these disasters; and while he reminds us of the thanks due to God for his protection, and of the duty of trusting in God at all times, he tells his brethren of the need in which the Mission stands of persevering prayer. Its numerous disasters and deliverances most powerfully attest the justice of his remarks. [B.]

#### From the Miss. Herald for May.

##### SANDWICH ISLANDS.

[The dates from these islands are to Oct. 1, 1829. A letter from Messrs. Thurston and Bishop of that date, gives an account of a special attention to religion at the Western Stations on Hawaii, and relates the hopeful conversion of Kuukini, governor of that island.]

"There has not been a day nor an evening, except Saturday evenings dedicated to preparation for the Sabbath, in which we have been free from the calls of the natives, who have been so long in the habit of coming to us for religious conversation. It is in vain that we sigh for retirement, or a temporary release from the constant succession of visitors. Their earnest application for instruction into the principles of religion, and advice for their daily practice, have almost wholly taken up our time, which we were once accustomed to call our own, and which we were wont to devote to the purpose of religious improvement, and in corresponding with our absent friends."

Kaavara lies to the south of Kairua. After the departure of Mr. Ely from the former station, Mr. Rogers became the only resident missionary there; and his health failing, the missionaries at Kairua were under the necessity of leaving their labours for the two months. Mr. Rogers retired first into the country for the purpose of a change of air, and afterwards came to Kairua for medical advice, which was afforded by a young English physician residing with Kuukini, the governor. This was so far useful to him, that he was able to take a voyage to one of the leeward islands.

"As nearly as we recollect, it was in February of last winter, that appearances of a special attention to religion were visible at Kaavara. Mrs. Rogers was at the time alone, and Mr. Rogers on a tour of examination of the islands, when, while on his way, he was informed by a native, who was on his way to the leeward islands, that a spirit of prayer was revived among the friends of the Redeemer—that two other natives had been examined as candidates, and were baptized July 5, 1829—that a letter had been received from Rangoon, stating that there were about thirty hopeful inquirers—two had been baptized—that a fearful mortality prevailed in Rangoon, 3000 having died in a short time—that an alarming rebellion had occurred in Tavoy, but no Englishman had lost his life—that on the 30th of August Mah-mee was examined by the church and baptized—that Mr. Judson and Mr. Wade had been closely engaged in translating the Testament into Burman—that native assistants were making known the gospel, and that the followers of Gaudama were decreasing in number and influence—that offerings of property were fewer—that Gaudama's priests had become alarmed, and had appointed preachers of their religion in every neighborhood, which they had never before done—that three young men in the church had been put upon the study of the Scriptures, who had gone through Matthew and a part of Acts—a Bible class was established, the students of which are the old and the young. The females of the church have a prayer meeting every Thursday, and the males every Saturday evening. All pray in turn,—none of them wishing to be excused.

Since that time, it had been customary to see exiles coming in great numbers, every Sabbath morning, loaded with natives from distant villages, anxious to hear the word of God. The phrase of worship had been enlarged, but was still so small, as a fourth part of the heavens were obliged to sit without.

"The meeting on Fridays for the females who profess to have embraced the instructions of the missionaries, now amounts to upwards of 800 members, and the meeting on Saturdays evening, consisting of both sexes, and such as are desirous of instruction, amounts to upwards of 1000. The number of converts of between 50 and 60, and continual additions are making to the number."

"The chiefs are about to commence collecting materials for a large and durable building for public worship, in which they will be assisted by the people; and it is expected to be completed in the course of the ensuing year. The long continued drought on this side of the island has hitherto prevented the undertaking."

"On the whole, there is no place in this land, where the prospect of laboring with success is so bright as at Kaavara; though the peculiar location of the place,—under a high precipice, and on a bed of lava heated by the sun over which sea breezes pass,—renders the labor very arduous in the summer."

At Kairua, where the residence of the letter reside, the labors of the ministry are associated with those of translation. The subject of translations, however, will be referred to a connected and summary view of all the work of this kind performed by the whole mission; to be given when the necessary facts are known.

"Religion at Kairua will continue to be prosperous, though its progress is slow. The number of those who profess to renounce their sins and take up their cross, is on the increase. The number added to our meeting of candidates for examination during the year, is about 25, making in all 800 individuals, including the members of the church. These form a society, which were never before known. Religious subjects and receive from us such practical and experimental instruction as is suited to their circumstances. The beneficial effects of religious instruction upon the minds and hearts of this people, is most manifestly apparent, in producing the same fruits of righteousness, the same holy lives and dispositions, as we used to witness in our own country when sinners turned to the Lord."

Though there was less attention to the subject of religion at the date of this letter, than there had been, new inquirers frequently presented themselves, who appeared solicitous to be taught the way of salvation.

"Not less, perhaps, than 150 persons visit us weekly to receive religious instruction, many of whom give evidence of piety, though they have not yet been received into our select meeting. There is one trait of character in these persons, which, for a time, we knew not how to account for. They were all men, and we had been accustomed to witness in awakened sinners; with a deep and fearful sense of former sins as committed against a holy God. Their attention is seriously roused, their lives reformed, and their consciences made tenderly alive to the abominable of the truth. But a realizing sense of the enormity of those sins committed in the days of ignorance, they have not seemed to feel. They have discarded them indeed, and begun their lives anew according to the principles of Christianity, and seem to be growing in knowledge and grace. This, however, is not a uniform trait. Many persons come to us weeping, and expressing their fears lest they should lose their souls, with as much apparent emotion as we have ever witnessed among our American churches. We have been satisfied that this seeming want of true conviction in many, is to be attributed to the fact, that their former sins were those of ignorance, committed without knowledge of a better way, and that as their minds became gradually enlightened by the truth, and the Holy Spirit began to operate, it was, therefore, in this mild way, rather than by the terrors of the law, that they were brought forward."

"There have been no additions to our church during the past year, but at our last communion season in August, 17 persons were proposed to be received on the first of November next. Those who have been received continue to hold on their way, and make a credible profession, with the exception of one female who has been guilty of a relapse. She is now under suspension, but appears to be a penitent, and is enduring the penalty for her transgressions imposed on her by the laws of the country. Of the 26 members received at this place into the church, two have died during the year, in the hopes of glory, and have, thus, entered into their rest."

#### Hopeful Conversion of Kuukini, Governor of Hawaii.

"Among the number of those who have given pleasing evidence of a gracious change during the past year, and who will be admitted to the church at the next communion season, is Kuukini, governor of Hawaii. He is the last of his family who has been taken into the church, and is a devoted follower of Christ. He is now in the kingdom of heaven. The evidence he gives of being a new creature,

is as satisfactory as the nature of such evidence can be. It is no other than from being indifferent, he has become a warm friend, and from a besotted sceptic he has become a devout, a moral, and true a pious man. He has long been the subject of many prayers from the whole church in the islands, and has at various times been under much concern of mind. His knowledge of the English language has, however, been a snare to him, as it has continually exposed his mind to the attacks of certain foreigners, who have left no means untried to prejudice his mind against Christianity, and to corrupt his morals. He has, in several years, diligently read his English Bible in order to discover the truth, and has long been familiar with the historical parts. He now discards his infidelity, and professes his full belief in the doctrines and precepts of Christianity, as his hope of salvation. May he prove a blessing to the church and his generation. Two weeks since, on the Sabbath before his departure to Oahu to visit his sister Pina, he arose, after the morning sermon, and addressed his people in a pious and affectionate manner, exhorting them to turn from their sins and follow, and give themselves up to Christ. "As for myself," said he, "I have resolved to serve the Lord, and to seek for the salvation of my soul through Jesus Christ. As he has given himself up to us, so we must give ourselves up to him. I have a living sacrifice holy and acceptable unto God, which is your reasonable service." He acknowledged his former remissness in the punishment of offenders against the laws enacted for the prevention of crime, and publicly announced his purpose of not suffering criminals to remain in prison, or a temporary release from the night of confinement. "Let us observe," said he, "what the laws of God enjoin. You may steal, you may commit adultery, you may commit adultery, why then will you do it? But if not, then let us be aware that we are about, for he sees us every day, and will judge us according to our deeds."

Or Opiia, who has since died.—Ed.

#### MISSION IN CEYLON.

[This number contains a continuation from the preceding of the journal of Mr. Poor, at Batticotta; concerning which the Editors remark as follows:]

Mr. Poor's journal may be regarded as a history of the Missionary—of which he is the principal—describing the progress, progress, and influence on the native population, especially on the more heathen part of that population. As such it is commended to the attention of the reader, who will find it enriched by many facts and observations illustrative of the intellectual and moral character of the Tamil people.

The extracts inserted in this and the two former numbers show that not only the Gospel, but some of the natural sciences, are brought to bear effectively on the popular superstitions.

#### LATEST INTELLIGENCE.

*Mediterranean Mission.*—The Herald mentions the arrival of Messrs. Temple, Whiting and Dwight at Malta, as already published, and adds:

"The members of the mission were in good health at the latest date, which was March 1st. Mr. Bird and his family, and Mr. and Mrs. Whiting, were expecting to embark for Syria, by way of Alexandria, in a short time; and Messrs. Smith and Dwight are now, probably, on their way to Amman, in accordance with instructions given them by the Prudential Committee. An interesting statement in relation to the printing establishment, has been received from Mr. Smith, and will appear in the next number of the Herald."

*Cherokees.*—Our readers have been apprised of the fire at Hixsonville, about seven miles from the mouth of the Tennessee, which occurred on the night of March 12. The buildings consumed, and the loss of property, was estimated at \$100,000. The fire was caused by a lightning rod, which had been erected on the house of one of the farmers, and which, by its rapidity, had not more than fifteen minutes were allowed for evacuating the occupants and saving the property; yet, through a kind providence, no lives were lost, and no injury sustained by any one, though the buildings were occupied by about seventy families, and of whom were children. Most of the clothing and furniture, with nearly all the provisions, were destroyed.

"Three persons have lately joined the church at Willtown, one of whom is a white man. At the last communion season at Hixsonville, about 100 persons were present, and five were received as candidates, of whom one was a white man."

#### CHEEROKEES.

[The Herald contains a letter from the Rev. S. A. Worcester, to the Secretary of the Cherokee delegation now at the city of Washington; which gives ample testimony to the advancement of the Cherokees in morals, and the arts of government and civilized life. It was first published in connection with a report, presented by the Secretary of information respecting the progress made in civilizing the Indians during the last eight years, and their present condition. The letter was dated March 15, 1829.]

#### BOSTON RECORDER.

WEDNESDAY, MAY 12, 1829.

#### ON THE PRESENCE AND GRACE OF GOD.

"The Christian Register" of Feb. 13, 1830, contained an editorial article concerning the influence of the Holy Spirit, which manifests a greater deflection from a spiritual Christianity, than we had before observed in any "Christian" publication. It is a comment on an expression used in the Recorder, concerning the proceedings of the Sabbath Conference at their preceding meeting; when "it appeared, that during the six months preceding there had been a comparative suspension of the influence of the Holy Spirit." On this the Register inquires: "Now is it correct to affirm of the Holy Spirit, that he influences mankind more at one time than another? Is not God always equal, in his love to the human race, and continually pouring out his grace in exact proportion as he has capacity to receive it and dispositions to use it well? When religion is in a low state, is it right to accuse the Deity of the suspension of the influence of the Holy Spirit? Rather should we not attribute the cause solely to man? Again, says the same paper, 'God is in other parts of this state pouring out his spirit and reviving his work.' And is not God here too? Is he in one place more than another? Is he not every where operating for human welfare? If, in any region, men are not in the way of salvation, who is at fault but themselves? Why speak of the Omnipresent Father, as if he had taken himself to some distant locality, and must be brought back again, before a revival can be got up? We confess we are shocked and grieved at such misrepresentations of the Deity. If any portions of the community are irreligious, let the blame rest on the guilty,—and let there not be used a language respecting it, which, whether intended or not, may seem to cast reproach on the impartial and infinitely benevolent Father of mankind."

This comment of the Register ought to be remembered. It shows in a brief compass the tendency of the system of religion which that paper advocates. The following remarks upon it are submitted to the prayerful consideration of the reader.

1. The expression or sentiment in the Recorder by no means "casts reproach on the impartial and infinitely benevolent Father of mankind." If the gracious influence of God's Spirit are withdrawn from individuals or communities, we believe that their iniquities have separated between them and their God, and that their sins have hid his face from them that he will not hear. [Isa. 59. 2.] Or, even if such a suspension be made of his own sovereign counsel, without any particular sins as procuring cause, still the withdrawal of a favor which was never merited cannot be understood to impute with the benevolence or impartiality of the sovereign Dispenser. All things are his, shall he not do what he will with his own? At least it becomes those who accuse him of partiality in such a case, to vindicate his providence, when he causes it to rain upon one city and not upon another; when he smites one district with blasting and mildew, and fills the granaries of another with an abundant harvest.

2. It is a gross misconception of our meaning, if the writer imagines that we mean such a suspension of divine influence, as would be inconsistent with the omnipresence of God. And if he knows we believe in that omnipresence, why does he attribute to us a denial of it? He inquires: "Is not God here too? Is he in one place more than another?—Why speak of the Omnipresent Father, as if he had taken himself to some distant locality, and must be brought back again before a revival can be got up?"

Now we need not say, that we have no such conceptions of Him whose presence fills the universe, and whose eyes are in every place beholding the evil and the good. "We confess we are shocked and grieved" that "such misrepresentations of the Deity" are imputed to us without cause.

3. God does not, at all times and in all places, give the same or equal indications of his presence, by the works which he performs. This is our explanation. He is present, every moment, with every creature on earth; and in every imaginable place in heaven, earth and hell. But surely he grants different tokens of his presence, and makes various displays of his attributes and glories to men, according to times and circumstances. Wherever he is, at any time, he must be almighty, wise, holy, benevolent, and righteous. But he unquestionably varies his dispensations, so that at one time and place his power is prominently displayed, rather than at another. Now you see manifest tokens of his goodness; now of his wrath; now of his mercy. The God of mercy and faithfulness led Israel safe through the Red Sea on dry ground. Soon after the God of righteous vengeance overthrew Pharaoh and his host in the same place. God was present with Moses on Sinai in awful majesty, as he was never on that mountain at any other time. God was with Noah in the ark as a Father and a covenant-keeping God; and with all the inhabitants of the world waiting, as a holy and sin-avenging King. God comes into our houses in righteous severity, when he removes our relatives by the stroke of death; he comes in tender mercy and healing power, when he brings them up from the borders of the grave, and renews their strength as the eagle's. When the lightning hurries souls into eternity, or the earthquake awakens up a village in the twinkling of an eye, who does not stand in awe of God and tremble at his righteous judgments? More calm and cheering indications of his presence are seen in the refreshing shower and the genial influence of the sun, demanding grateful admiration and humble praise. Instances might be multiplied without number, but they are not required. We come to this conclusion, that though God is in every place at all times, yet in the operations of his hand, and in the indications of that presence to men, there is an endless variety.

4. Another distinction may be made, which is allied to the foregoing, but is not the same. It regards the tokens of approbation or displeasure which God gives, towards the characters and conduct of his creatures. There can be no doubt that he makes such a distinction, in fact, in his dealings with men; therefore it is proper we should make the distinction in the language which we employ. And it is but a slight adoption of the figurative style, when we speak of him as present when we see tokens of his gracious approbation, and as absent when such tokens are withdrawn; or when we deprecate the tokens of his displeasure, as indicating a presence we cannot bear.

5. The scriptures abundantly justify the use of such language in all the respects here pointed out; and there is every reason to attach to it an important meaning. It is found in the promises and the threatenings, the invitations and the directions. "Draw nigh to God, and he will draw nigh to you." "The Lord is with you while ye be with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you." "Seek ye the Lord while he may be found, call ye upon him while he is near." "The Lord is high upon them that are of a broken heart." "The Lord is high upon them that call upon him, to that all call upon him in truth." "Forsake me not, O Lord; O my God, be not far from me." "Why standest thou afar off, O Lord? Why holdest thou thyself in trouble?" "My God, my God, why hast thou forsaken me? why art thou so far from helping me?—Be not far from me, for trouble is near; for there is none to help." "O the Hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" "Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine." "O Lord, awake to visit all the brethren." "Remember me, O Lord, with the favor that thou bearest unto thy people." "O visit me with thy salvation." "If thy presence go not with us, carry us not up hence." "Cast me not away from the presence, take not thy Holy Spirit from me." "He that loveth me," said Christ, "shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

On these implicit passages of scripture, which might be multiplied indefinitely, we shall make no comment; but only remark that the doctrine of the Register would seem to subvert the constant religious experience of believers, take away at a stroke all expectation of revivals of religion, and remove from the wicked all fear of special righteous judgments, at least in the present life.

#### SUFFOLK CONFERENCE.

The seventh semi-annual meeting of the Suffolk Conference of Churches was held at the Meeting-house of the Rev. Sewall Harding, in Waltham, on Thursday the 6th inst., at half past 9 A. M. Twenty-one churches represented. The reports from the several churches comprising the Conference were encouraging. The number of additions to all the churches represented, during the past six months, was 131. The pastor of the Mariners Church in Boston has converted during fifteen months with 1800 seamen, among whom he found 119 who were hopelessly pious; and some interesting statements were made relative to the advancement of the cause of Temperance in that class of dissipated men, and the attention to Religion existed in some societies, and strong hopes of a revival prevailed in others. May they be realized.

The public services of the afternoon commenced at 2 o'clock, and were attended by a large assembly. Rev. Mr. Greenleaf of the Mariners Church in Boston offered the introductory prayer; a narrative of the state of religion in the churches was read by Rev. S. Greene; an address was delivered by the Rev. Dr. Beecher; the Rev. Dr. Brown announced the communion and prayed; remarks were made by the Rev. Mr. Fairchild, prayer offered by the Rev. Dr. Jenks, remarks made by the Rev. Mr. Bennett, and the benediction pronounced by the Rev. Dr. Fay.

The services were highly interesting. We hope to hear that the effect of them will not be transient. Com.

The Religious Charitable Society of Middlesex North and vicinity held its first semi-annual meeting at Townsend, on Wednesday the 5th inst. It was an animating and encouraging occasion to the friends of religion, and it is believed will cause them to anticipate the future meetings of the Society with increasing interest. The claims of the Bible Cause, Bible Classes, Sabbath Schools, the Tract Cause, and Domestic Missions were ably advocated. The sermon and addresses were deeply impressive, and, as they should be, eminently practical; they were powerful appeals to Christians to awake and act. It is believed the cause of benevolence has received an impulse, which will be felt through this vicinity, and produce important results. [Com.]

The Charleston Convention—a late "Jesuit" affects to give the impression, that the report of the "Papists" having obtained the fortune of an accomplished young lady, who has gone into exile, "is too contemptible to deserve even contradiction." It is at once seen that this is not denying the fact. The New-England Herald has derived their information from an authentic source. Now until the Papists deny the truth of the statement, we have a right to believe it. The property being supposed to be large, may excite the desire of privacy, lest the influence of the Convention should become a terror to the Protestants!—Papery would at least afford itself!

#### NEW PUBLICATIONS.

*A Mirror for the Interpreter.*—Did any body ever review a handkerchief among his "New Publications?" But here it is, in black and white, with fair type, handsome cuts, and a most beautiful and the title is "A Mirror for the Interpreter." It contains short pithy extracts of addresses on intemperance and its evils, with maxims and scraps of poetry. We cannot say much for the poetry, but the prose extracts are well adapted to arrest the attention

of the incantations. The pictures "hold the mirror up to the tippler very impressively; and he may see not only what he is, but what he will be, unless he abstains. We are sure to wish, that all the good new books may be introduced into every man's library; we hope this will soon slip into every child's pocket. It will teach him the alphabet of temperance better than any thing we have seen. For sale at Sullivan & Burroughs, 24, Commercial-street.

#### PRESBYTERY OF CHENANGO.

Extract from the Narrative of the state of religion presented at their late meeting, and published in the Western Recorder.

The Lord has not left himself without witness, the year past, in that he has caused the dew, in some places the showers of his grace, and saving blessings, to descend on the mountains of Israel. Several months ago a remarkable outpouring of the Spirit commenced on the Delaware river, which extended from one place to another, from the falls up the river, for thirty miles, and off in lateral directions. It has been computed that something like a hundred persons have, in this work, among the different denominations, been hopelessly turned to the Lord. Though mostly in congregations not under our watch and care, some of our own congregations have shared in the distillations of the good Spirit, there so copiously poured out. In the towns of Waverly, Broome county, from fifty to a hundred persons have been added to the churches, and a half filled the Presbyterian and Methodist churches. In Franklin, Delaware county, an awakened attention commenced in November, in one neighborhood, and extended into others. About fifty, it is thought, have been added to the churches. Bainbridge, Harpersville, West-Covey, and some other places, are favorable appearances. We feel that the Lord is indeed waiting to be gracious; that we can hear the sound of his going on the mountains—the going of the chariot of his salvation.

#### PHILADELPHIA BIBLE SOCIETY.

This Society, the first of its kind in the United States, held its annual meeting in the sixth Presbyterian Church in Philadelphia on the 30th inst.; and was opened by prayer by the President, the Right Rev. Bishop White. The Rev. Dr. Johnson read the annual report, in which it was stated that the Society has within two years and a half fulfilled its promise of supplying every destitute family in the State, willing to receive one, with a Bible. The number of Bibles provided and sent to the different counties to accomplish this purpose is nearly 6000, which cost about \$27,000. Besides raising this sum, the Society has lately made the American Bible Society a donation of one hundred dollars, towards the supply of every destitute family in our nation. Of the 27,000 dollars just named the Female Bible Society of Philadelphia contributed 9000 dollars. At this anniversary four important and valuable addresses were delivered by the Rev. Mr. Rutledge of the Episcopal Church, the Rev. Dr. McAuley and the Rev. Mr. Smith of the Presbyterian Church, and the Rev. Mr. Durbin of the Methodist Church.

Dr. McAuley in the course of his speech stated, that the American Bible Society has now in operation 16 steam and 20 hand presses; has during the present year issued 225,000 Bibles and Testaments; and up to the 1st of May inst., has received an income of \$250,500, for all the purposes of the Society.

When the British and Foreign Bible Society commenced its operations in 1803, the Bible existed in no more than forty-seven languages; since which time, besides seven new and more perfect translations, designed to supplant those already in use, the whole of the Bible has been translated into 70 tongues, which before 1803 did not contain a page of it.

There are now 4566 different Bible Societies ascertained to exist in Christendom, of which 650 are in the United States. We can print Bibles for two thirds of the expense which they cost in England; especially on account of the duty which the Bible Society there is obliged to pay to the Universities of Oxford and Cambridge. We ought, therefore, to consider ourselves as having a sort of right to the Bible from heaven, to print it for the heathen, and barbarians, and every nation under heaven.—*Patrid.*

#### ANNUAL MEETING OF FRIENDS IN PHILADELPHIA.

The past week was distinguished by the annual meeting of the Quakers, or Friends. The temporary accession of a large body of the great mass of our city population, makes an obvious remark in the columns of the Recorder, and in the minds of the multitude. They have a house of gigantic dimensions, plain, low, and unassuming, situated on Arch-street, in a very central part of the city. We know of no single building in the city, that covers so much ground, and of one that seems to have been constructed with less regard to architectural effect. This, though not the only meeting, is yet the principal one. Into its spacious apartments the attendants at "yearly meeting," may be seen entering in dense and crowded companies, from the numbers that attend. One would be inclined to believe, that these meetings are not composed of delegates sent up from the different societies, but that the societies in mass come up to these annual assemblies. Both sexes seem to be equally interested, and equally important in the construction of this religious democracy. They deliberate with closed doors, and allow admission to any but those who are members of the society. The subjects brought before the meeting, are discussed at length before the whole body, and finally disposed of by a regular vote, in the open assembly. The meetings are dismissed, they leave with a perfect heart, and with their ample home, which pouring forth its multitudes of converts, threatens to blockade the great street. The sober uniformity of their costume, the sedate gravity of their deportment, and the imposing strength of numbers in which they appear, draw upon them all eyes, and all admiration. The great division caused by the views of Elias Hicks, has weakened the strength of the old orthodox Quakers in this place. They have formed a Bible society within the past year or two, and have adopted other measures, to secure the future of the cause of the colored people. The new society is a very numerous and upstart class of Philadelphia, and of this persuasion, and that their influence has been generally directed to the promotion of moral morality, and less devoted expedients. Many of them are decidedly pious. [Col. Star.]

#### SABBATH SCHOOLS IN NEW-HAVEN.

On the afternoon of Thursday, our citizens were presented with one of the most pleasing spectacles that can be spread out to the eye of the friend of piety, and the lover of morals—the procession and assemblage of the Sabbath School children of this city. The children, to the number of 250, were assembled in accordance with the notice, and in little troops, led severally by their teachers, marched in procession across the public common to the North Church. An address was then delivered before them by the Rev. Mr. Bayard, agent of the A. S. Union, from 1 Chron. xxviii. 9. "And thou, when thou prayest, know that the God of thy fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thought; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." Admirably adapted to his hearers, and very artfully devised to attract and keep their attention.

If, thought we, Preserved Fish, the chairman of the meeting in New York



Sabbath School Union held its second Fairhaven on the 28th ult. Mr. S. J. in the chair. Prayer by Rev. J. Report by the Secretary, Mr. J. Bedford. Addresses were made by Mr. Bedford, Rev. Mr. Anderson, Massachusetts Union, and the K. M. Reports or notices were given of schools, viz. those in Carver, F.

*Massachusetts Sabbath School Union: Report and Addresses, half past 5, P. M. Collection.*  
*Society for Propagating the Gospel: Meeting, in the Hall of Massachusetts Bank, 4, P. M.*  
*Auxiliary Foreign Missionary Society of and Vicinity: Report and Addresses, in Park Church, half past 7, P. M. Collection.*

**ORDINATIONS, &c.**  
On the 4th of May, inst. the Presbytery ordained  
SAMUEL G. WINCHESTER, and installed him past  
the 6th Presbyterian Church in Philadelphia. Rev. J.  
T. Russell preached the sermon.  
On the 20th ult. LEWIS D. HOWELL, ROBE.

**DOMESTIC SUMMARY.**  
Naga'.—On the 4th of March, the U. S. frigate H. Capt. Casen, was at Monte Video, and the Vandalia, Gallagher, at Buenos Ayres.

**DEATHS.**  
In this city, Capt. James Bishop, aged 33; S

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at short notice. 3w May

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**REMOVAL.**



